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Concordia Triglotta.

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For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. *Rom. 10, 10.*

I.

In 1917, the quadricentennial year of the Reformation, the Synod of Missouri, Ohio, and Other States passed a resolution to publish, as a memorial of the Jubilee, a German-Latin-English edition of the symbols of the Evangelical Lutheran Church. In the present year, memorable as the quadricentennial of Luther's epochal confession before Church and Empire at Worms, the task was completed, and the trilingual Concordia is now on the market.

The writer approaches with some trepidation the task, with which he has been commissioned, of writing an announcement of this volume for the THEOLOGICAL MONTHLY. The publication of the *Triglot Concordia* is more than a bold book-making venture; it is more than an achievement of Christian scholarship even; it is an event that marks an epoch in the history of the Lutheran Church. A century hence, if the world stands, it will be easier to appraise its importance than it is to-day, when with eager eyes we are scanning the pages of this fine volume, with the faint odor of bindery still upon it. Even a generation hence there will be a better perspective than we possess to-day, to measure its importance to the Church of the Reformation and to the kingdom of God. And this all the more so if it is true, as we hold it to be, that the Lutheran Church is even now entering upon a new era of growth and development, greater than any of the past. Who, then, standing at the threshold of a new day for Lutheranism, shall say what this book, containing the history of its great trials and the memorials of its triumphs, the platform upon which it invites the Church Visible to unite for future labor and conquest, — what this *Concordia Triglotta* means to the Church of the coming years?

So much we can discern even now, that its publication at this time will hearten every faithful disciple of Luther in the age of conflict that lies ahead. For let it be said, if there ever was an age in which men ought to hesitate before venturing the issuance

of a textual revision and new translation of the creeds of any Church, it is the present age. Our generation believes that it is not only unnecessary to hold to a creed, but that it is a mark of narrowness and bigotry to accept any creed. Its popular spokesmen, in pulpit, lecture-hall, and editorial office, have nothing but fine scorn for dogma. Sixteenth Century Theology has become a by-word. And, behold, here a body of Christians unites in the republication to the world of its creed, and that creed throughout Sixteenth Century Theology!

Hence we say that the publication of our 1917—1921 *Triglot* is an act of faith, and it will so be recognized in the generations to come. The Church which has now caused the text of its Confessions to be definitely (we believe) established and a translation to be prepared which will become of ever-growing importance, not only with the recognition of its superior excellence, but especially on account of the ever larger scope of English Lutheran work, has testified to its allegiance to the Truth there set forth, and reaffirms its belief that on the basis of these Confessions the Church of the Reformation may be reunited into a mighty force to resist the common foes. It has determined to draw new inspiration and direction for its life out of these sixteenth-century documents, which, it is convinced, represent a faithful exhibition, over against ignorance and negation in every age, of first-century belief. And it is an amazing thing that in the entire Christian world, Lutheranism alone holds within itself enough faith in its ancient standards to give them anew to the world as an authentic presentation of its present-day teachings! By synodical or presbyterial resolution others have trimmed off sections of their earlier symbols, or have by common consent permitted them to lapse into mere ritualistic form. Christians of the Roman obedience are not an exception, since to the official creed, the Tridentine *Canons and Decrees*, there have been added, by infallible pronouncement, two new dogmas on which Trent was silent. There has been *Weiterentwicklung des Dogmas* with a vengeance — vengeance sometimes coming in the shape of open apostasy into Unitarianism, Pantheism, Atheism (for which see Horsch's recent book *Modern Religious Liberalism*). In this age of doctrinal laxity and apostasy, with evolutionism and Ritschlianism enthroned in many theological seminaries and a Calvinism-gone-to-seed floundering about in economic and political reform measures, the Lutheran Church issues the call: "Back to the Scriptures!" — and, as for itself, expresses its determination to stand by its ancient belief and doc-

trine: "We have clearly and expressly declared ourselves to one another concerning the chief and most important articles, taken one by one, which at the present time"—and this applies to 1921 as well as to 1580, when it was written—"come into controversy, so that there might be a public, definite testimony, not only for those now living, but also for our posterity, what is and should remain the unanimous understanding and judgment of our churches in reference to the articles in controversy." (*Conc. Trigl.*, p. 857, 16.)

II.

It was desirable that our Church in a fitting manner commemorate the 1917 Jubilee. It was an act significant to the entire Church that this memorial took the form of a republication of the Lutheran symbols. And the undertaking was a necessary one.

The edition commonly in use was Mueller's (*Die Symbolischen Buecher der evangelisch-lutherischen Kirche*. J. T. Mueller, Guelterloh); but deliveries on imported books have been irregular since 1914. A jubilee edition gotten out by Concordia Publishing House in 1881 (occasion, Luther Quatercentenary, 1883), has long been out of print. Workers in English have been grateful for the General Council edition (GC), a translation based on those of Henkel, Krauth, Schaeffer, Martin, and edited by Dr. H. E. Jacobs, who translated anew the Apology, Smalcald Articles, and the Formula of Concord. It may well be said that this English Concordia has realized the hopes of its editor, who said in the preface that his was "the full confidence that it will be a blessing to our Church in America." It is a fine translation, but unfortunately based on the text of Mueller, which is in many places inaccurate. It must be said, too, that the German idiom has not always been properly understood by the earlier translators into English. An American edition, with reconstructed German and Latin text and a new translation into English, had become a necessity. Much faithful work has been done especially by General Council scholars, notably by Krauth and Schmauk, on the introductory material, indispensable for an appreciation of the various symbols; but here, too, it seemed that there existed nothing compact, yet authoritative, and embodying the latest research.

And so the *Triglot Concordia* was made ready for the printer. We have, in the preparation of this review, had access to the original manuscripts of Professors Bente and Dau and to the various printer's proofs. The examination of this material heightens our appreciation of the task which has now been happily carried to its conclusion. Hardly a page of Mueller's edition but bears scattered

over margins and between lines the emendations and notes of the editors. The previous English translations were subjected to a *verbatim, literatim, et punctuatim* comparison with the original German and Latin, and the alterations made are so many in their aggregate (our estimate is 70,000) that we can speak of a new translation as the final result. Hardly a paragraph that was taken over without change; many were completely rewritten. A separate and altogether enormous task was the preparation of the indices, which run into hundreds of thousands of references, each of them carefully verified by Prof. Dau by comparison with the German index of Mueller's edition. Users of the volume will be especially grateful for the index (ten pages in small type) to the Historical Introductions. Throughout, the proof-reading done by Rev. F. Rupprecht and his staff deserves the very highest praise.

We have compared a few sections in *Triglot* and Mueller in order to discover the extent of the emendations made in the Latin original. We find that Mueller (1876) in the Latin text contained, in fifty pages of the Apology, the following misprints or examples of faulty text: 90, 19: *Hominum* for *hominem*; 105, 97: *Christi* for *Christus*; 105, 100: *justus* for *justos*; 117, 43: *legis* for *legi*; 117, 44: *homo justus* for *hominem justum*; 117, 46: *ultrum* for *utrum*; 121, 76: *meretur* for *meremur* (where GC, in the absence of a German text, which elsewhere served to compensate for errors in the Latin, translates "it merits," to the confusion of sense); 135, 151: *intelligere* for *intelligi*; 139, 182: *nostra* for *nostram*; 139, 182: *Dei* for *Deo*; 140, 194: *Christo* for *Christi*. In addition we find 151, 276: *reddant* for *credant*; 226, 20: *et* omitted; 270, 98: *Judae* for *Juda*; 187, 8: *extrae* for *extra*; 313, 7: *aut* for *ut*; 353, 25: *verbo* for *verbi*; 379, 16: *ille* for *illi*; 389, 22: *timere* for *temere*; 420, 187: *stipem* for *stirpem*; 479, 90: *rationem* for *orationem*; 487, 17: *erga* for *ergo*; 489, 26: *et* for *ex*; 555, 10: *Christo* for *Christi*; 608, 82: *ipsi* for *ipsis*; 613, 19: *peccatorem* for *peccatorum*; 655, 44: *monimentum* for *monumentum*; 658, 52: *acceperant* for *acceperat*; 666, 88: *Coena* for *Coenae*. The similarity of f and s in the 1580 edition had wrought havoc in many places of Mueller's text: 585, 54 *disserentes* was misread *differentes* and so printed; 605, 71 *sit* was changed to *fit*; 615, 24 *inserantur* was read *inferantur*, etc. Such typographical blemishes as *retorbuent* (145 Mueller), *-que* for *-que* (378), *nec-nec* (463), *moliunter* (474), *curram* (604), *obedientam* (641), and many others, sometimes confusing to sense, have been deleted in the *Triglot* Latin text.

Turning to the *Triglotta* translation into English, we note that sentences which in the earlier translations far depart from English syntax, sometimes so seriously as to defy analysis, have been recast to conform to our natural idiom. In the Smalcald Articles, Part III, a sentence in § 43 of Article III reads as follows in the General Council translation (p. 329):—

"If, therefore, I say, such persons would hereafter also arise, it is necessary to know and teach that if saints who still have and feel original sin, and also daily repent and strive with it, fall in some way into manifest sins, as David into adultery, murder and blasphemy, faith and the Holy Ghost are then absent from them (they cast out faith and the Holy Ghost)."

Let the reader compare this translation, phrase for phrase, with this in the *Triglot*:—

"It is, accordingly, necessary to know and to teach that when holy men, still having and feeling original sin, also daily repenting of and striving with it, happen to fall into manifest sins, as David into adultery, murder, and blasphemy, that then faith and the Holy Ghost has departed from them [they cast out faith and the Holy Ghost]."

The following, from *Triglot*, p. 489, 36, illustrates by contraposition of the individual phrases the superiority of our new English text (brackets indicate translations from the Latin, the original, in the Smalcald Articles, being German):—

GENERAL COUNCIL TRANSLATION.

This repentance is not partial and beggarly [incomplete] such as is that for actual sins,

nor is it even as uncertain as that.

For it does not dispute as to whether there is or is not sin,

but it overthrows everything in a mass,

and affirms that with respect to us all is nothing but sin.

For why do we wish longer to investigate, or divide, or distinguish?

Therefore, this contrition also is not uncertain.

For nothing remains there by which we can think of any good thing to pay for sin,

but we only despair concerning all things that we are, that we think, that we speak, and do, etc.

"TRIGLOT" TRANSLATION.

This repentance is not piecemeal [partial] and beggarly [fragmentary], like that which does penance for actual sins,

nor is it uncertain like that.

For it does not debate what is or is not sin,

but hurls everything on a heap,

and says: All in us is nothing but sin [affirms that, with respect to us, all is simply sin (and there is nothing in us that is not sin and guilt)].

What is the use of [For why do we wish] investigating, dividing, or distinguishing a long time?

For this reason, too, this contrition is not [doubtful or] uncertain.

For there is nothing left with which we can think of any good thing to pay for sin,

but there is only a sure despairing concerning all that we are, think, speak, or do [all hope must be cast aside in respect of everything], etc.

III.

Of the minutiae of labor performed in this revision only those have a conception who are able to examine the manuscript and proofs. Not only was the manuscript revised time and again, in

some paragraphs many times, but even in the successive proofs (galley and page) the hand of the editors continued to bring the English translation into ever closer correspondence with the original and into more perfect harmony with the standards of English speech, until, in the final text, as we have it in the printed volume, we now possess a translation which combines in the highest degree that accuracy which brings out the finest shadings of the German or Latin original, and pure, idiomatic English expression. It is a work that has been superbly done, and this in the spare hours of two theologians who are carrying, as professors and editors of church-papers, a heavy daily program.

The following parallel shows the original German of a section of paragraph 51, Article VIII, of the *Solida Declaratio*, together with the General Council translation, the final MS. draft of the *Triglot* translation, and the emendations made after the matter was in type. The sentence here used as an illustration was one displaying the difficulties encountered in the Formula of Concord.

I. GERMAN TEXT.

Denn die Heilige Schrift und die alten Väter aus der Schrift zeugen gewaltig, daß die menschliche Natur in Christo darum und daher, weil sie mit der göttlichen Natur in Christo persönlich vereinigt [ist], als sie nach abgelegter knechtischer Gestalt und Erniedrigung glorifiziert und zur Rechten der Majestät und Kraft Gottes erhöht [worden], neben und über ihre natürlichen, wesentlichen, bleibenden Eigenschaften auch sonderliche, hohe, große, übernatürliche, unerforschliche, unaussprechliche, himmlische praerogativas und Vorzüge an Majestät, Herrlichkeit, Kraft und Gewalt über alles, was genannt mag werden, nicht allein in dieser, sondern auch in der künftigen Welt, empfangen habe; daß also die menschliche Natur in Christo zu den Wirkungen des Antes Christi auf ihr Maß und Weise mit gebraucht werde und auch ihre efficaciam, das ist, Kraft und Wirkung, habe nicht allein aus und nach ihren natürlichen wesentlichen Eigenschaften, oder allein soferne sich das Vermögen derselben erstreckt, sondern vornehmlich aus und nach der Majestät, Herrlichkeit, Kraft und Gewalt, welche sie durch die persönliche Vereinigung, Glorification und Erhöhung empfangen hat.

II. GC TRANSLATION, 1911.

For the Holy Scriptures, and the ancient Fathers from the Scriptures, very plainly testify that the human nature in Christ, inasmuch as it has been personally united with the divine nature in Christ (because, since the form of a servant and humiliation has been laid aside, it is glorified and exalted to the right hand of the majesty and power of God), has received, over and beyond its natural, essential, permanent properties, also special, high, great, supernatural, inscrutable, ineffable, heavenly prerogatives and excellences in majesty, glory, power and might above everything that can be named, not only in this world, but also in that which is to come (Eph. 1, 21). So that the human nature in Christ, in its measure and mode, is employed at the same time in the execution of the office of Christ, and has also its efficacy, *i. e.*, power and force, not only from, and according to, its natural, essential attributes, or only so far as its ability extends, but chiefly from and according to the majesty, glory, power and might which it has received through the personal union, glorification and exaltation.

The object of Professors Dau and Bente was to give us an accurate and fluent translation, and in this they have succeeded. But also the German and Latin texts have been made much more readable than they were in Mueller. The bracketed material here deserves special mention. Opening the volume at haphazard, we find, p. 876, at least three phrases which, without the explanation supplied in brackets, would remain incomprehensible to all but linguistic specialists; p. 976 there is an illuminating note on the Wittenberger Konkordie referred to in the text; p. 896 the text refers to certain remarks of Luther in his Genesis lectures, — the expressions are printed out *in extenso*; p. 1050 the Formula refers to a sermon by Luther on the Descent to Hell, and the editors reprint the salient portions of that sermon, pp. 1050 and 1052. In countless passages linguistic difficulties and recondite references, especially to the Roman cultus, have been cleared up by editorial notes supplied in brackets. No longer is the reader "stumped" by such obsolete or odd phraseology and vocabulary as "Kaseln,"

III. "TRIGLOT" MS., FINAL DRAUGHT.

For the Holy Scriptures, and the ancient Fathers (fully trained in the words of) from the Scriptures, testify forcefully that, for the reason and because of the fact that it has been personally united with the divine nature in Christ, the human nature in Christ, when after the form of a servant and humiliation has been laid aside, it was glorified and exalted to the right hand of the majesty and power of God, did receive, apart from and over and above its natural, essential, permanent properties, also special, high, great, supernatural, inscrutable, ineffable, heavenly *praerogativas* (prerogatives) and excellencies in majesty, glory, power, and might above everything that can be named, not only in this world, but also in that which is to come (Eph. 1, 21); and that, accordingly, in the operations of the office of Christ, the human nature of Christ, in its measure and mode, is equally employed (at the same time), and has also its *efficaciam*, that is, power and efficacy, not only from, and according to, its natural, essential attributes, or only so far as their ability extends, but chiefly from, and according to, the majesty, glory, power, and might which it has received through the personal union, glorification, and exaltation.

IV. "TRIGLOT," GALLEY PROOF.

For the Holy Scriptures, and the ancient Fathers (fully trained in the words of) from the Scriptures —

changed to:

For the Holy Scriptures, and the ancient Fathers from the Scriptures (in which they were fully trained) —

V. "TRIGLOT," PAGE PROOF.

... the human nature in Christ, when, after the form of a servant and humiliation had been laid aside, it was glorified, —

changed to:

... the human nature in Christ, when it was glorified and exalted to the right hand of the majesty and power of God, after the form of a servant and humiliation has been laid aside, —

"Platten," "Uebersetzung" (p. 458), "Seelbad" (p. 464), "Tatter" (474), "mit Lungen auswerfen" (570), "eingetan" (694), "Hofsuppe" (712), "die sieben Gezeiten" (p. 566), etc., etc.

Lack of space prevents us from quoting illustrative extracts from Professor Bente's body of Introductions. The purchaser is directed, however, to the series of essays discussing the Catechisms, pp. 62—93, and Luther's *De Servo Arbitrio*, pp. 219—228. The Introductions throughout show an astonishing mastery of historical detail, but to these two sections we would accord the palm. The quotations from numerous authorities, from Seckendorf to Schmauk, render these 256 closely printed pages very valuable, and the objective presentation of the data, even in the parts dealing with Melancthon's sad defections, together with the raciness of the style, render the reading of the Introductions a most delightful task.

Shall we not experience in our section of the Lutheran Church a revival of intense study of our symbols, now that we have this glorious *Triglotta*? What Luther (p. 573, 19. 20) said of the Catechism may be said with the change of a single word of our Confessions as a whole:—

"Therefore, I again implore all Christians, especially pastors and preachers, not to be doctors too soon, and imagine that they know everything, . . . but that they daily exercise themselves well in these studies and constantly treat them; moreover, that they guard with all care and diligence against the poisonous infection of such security, but steadily keep on reading, teaching, learning, pondering, and meditating, and do not cease until they have made a test and are sure that they have taught the devil to death, and have become more learned than God and all His saints. If they manifest such diligence, then I will promise them, and they shall also perceive, what fruit they will obtain, and what excellent men God will make of them, so that in due time they themselves will acknowledge that the longer and the more they study the Catechism"—the Lutheran Confessions—"the less they know of it and the more they find yet to learn; and then only, as hungry and thirsty ones, will they truly relish that which now they cannot endure, because of great abundance and satiety. To this end may God grant His grace!"

And so let us study anew and delve deep into the spiritual treasures now so invitingly spread out before us in our new Book of Concord. The publisher's work has been superlatively well done. The editors have given us a most accurate text and a beautiful

translation of our grand symbols. God has richly blessed the undertaking; now let us show our gratitude to Him for having preserved us a Church which still walks the old paths. Let us diligently read and inwardly digest these noble Confessions of the Reformation Church, the Amen of Lutheranism to the Word of God.

Little Journeys in the Higher Anticriticism.

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I. The Myth Hypothesis.

Of late years a process has been going on which may be described as the unmythifying of myths. Things pronounced incredible and impossible prove to have actually occurred, characters regarded as fabulous have turned out to be genuine flesh-and-blood performers in the human drama, and places thought to have been as fictitious as fairyland have stood forth as actual, solid, brick-and-stone cities. While most men were inclined to admit the concrete reality of Troy, there were some to whom it was merely a creature of Homer's imagination. Schliemann's work with pick and shovel disillusioned them. To quote Sayce: "Troy has been found, though critics declared that it existed only in cloudland." A respectable number of scholars asserted that the descriptions of Nineveh in the Bible and in Herodotus, Strabo, and Diodorus were nothing but fiction, and when Layard unearthed the ruins of its temples and palaces, they were almost as much astonished as if he had discovered Utopia or the land of Lilliput.

Some figures lost in dim antiquity, such, for example, as Minos and Menes, were generally assumed to be mythical. But within the past few years excavation has revealed the palace of Minos in Crete, and a press dispatch only a little while ago brought the news that the golden seal of King Menes, first of Egyptian kings, had been stolen from the Oriental Museum of Chicago University! The bearers of those names, after all, were not a poet's dream or a fabulist's invention, but actual wielders of kingly power.

With fine scorn the naturalistic criticism of the Old Testament relegated to the domain of myth King Sargon, whose name occurs but once in the Bible and not even once in classical literature. But the clay tablets have taught us that the person so named was a veritable ruler of Assyria and father of Sennacherib. The

case of Belshazzar is a close parallel to this, the unmythifying of a myth being involved in each instance.

The Hittites furnish us with another example. They disappeared as a people, leaving no trace. Their name was found nowhere but in the Bible, and they were regarded by the rationalistic critics as about as historical as the Lapiths and Centaurs of popular Greek poetry. To-day we know that the Hittites were a nation prominent in the affairs of the ancient Orient, strong enough to contend with Egypt on equal terms. Their very physiognomic characteristics are known to the scholars.

Thus truth has spoken from the dust of long-buried empires and civilizations and put to shame the all-knowingness in which a pseudo-scholarship sometimes indulges.

And still the tendency to dissipate Old Testament characters into the mist of legend and myth persists. There is something attractive about the demonstration of a theory by means of striking analogy. It is the law of identity that is working out, in this case, unlogical and bizarre results, as in a recent book by Willis Brewer entitled *Egypt and Israel*, a most entertaining volume, in which the author derives all the ideas of the Hebrew Scriptures and most of the story of Jesus Christ from Egyptian mythology! The book has several illustrations from Egyptian monuments, one of which bears the legend: "The Seker Boat of Egyptian Inscriptions; supposed in this volume to be the Scai-rah or Goat Barge [!] which carried off Enoch and Elijah." It is clear that seventy years of progress in comparative philology have left this writer practically untouched.

Speaking before a Chicago club, Professor De Jassey, an Orientalist, recently traced Bible characters and episodes to mythology. The traditions of the Bible are allegorical, he said. "There are," for instance, "three manifestations of the sun. Sarah is the female energy [?!] of the sun. The apparent indecency of Sarah, passing the night at the palace of the Egyptian Pharaoh, is nothing but the abandonment of the heavenly abode during the night. In the morning she comes back, and the presents which Abraham receives are nothing but the presents which the sun uncovers." In the same manner are explained the apparent indecencies of Lot and his two daughters. "Lot represents the sun. In the morning he starts from the arms of his elder daughter, Aurora, the dawn. In the evening he returns in the arms of his younger, twilight." The myth of Lot's wife, who is transformed into a pillar of salt,

is due to the double signification of the word Sarah, which means sun or princess and salt. "Such myths, due to double significations of words, are met in every language and every mythology." In the same way De Jassey cleared up several other "indecencies" of the Biblical narrative. However — *Nec tali auxilio, nec istis defensoribus S. S. egent!* Indeed, they and their aid are about as welcome to Christian theologians as an open bottle of sulphureted hydrogen in a perfumer's shop. We are not willing to grant that our Bible is a tissue of legend and myth in order to get rid of some problems in ethics and other hard places. But aside from that, the method of De Jassey, which, as employed by him, is simply blind guessing along lines of a crude and superficial use of analogy, may be turned, as we shall see, into a most effective dialectic weapon *against* a reconstruction of Old Testament history, which dissipates many of its characters and incidents into myth.

The history of this critical method would in itself seem to bid the specialists in that field to walk warily. Before the rise of the science of language, about eighty years ago, students of mythology attempted to explain the myths of Egypt, Greece, and Rome as reminiscences of Biblical narratives. One learned author "proved" that the entire history of Egypt is nothing but the history of Israel, told under a different nomenclature. Menes was Abraham, Sesostris was Jacob, and Thebes was Noah's ark! The author, the Abbe Guerin du Rocher, was honored by the greatest universities of Europe as the founder of scientific historiography. Then came a complete reversal of learned opinion, and the narratives of the Bible were identified with the myths of India, Egypt, and Greece, *from which* the Hebrew writers were supposed to have drawn their material. Joshua's "Sun, stand still!" was discovered in the Iliad, where Agamemnon cries: "Do not, O Zeus, permit the sun to sink," etc. Samson, carrying the gates, is Hercules, Joshua is explained, etymologically, by a reference to Sanskrit, etc.

The explanation of Old Testament "myths" on the basis of etymology has had a tremendous vogue. However, the true classification of languages once understood, all these parallelisms of Hebrew with Sanskrit, Greek, Latin, Gothic, etc., vanished into thin air. Is it then a species of atavism when such a modern work as Hastings's *Dictionary of the Bible* contains paragraphs which build on this foundation? In Prof. Barton's article on *Israel* is an instance of this kind. Jacob had six sons from Leah. Now, says Dr. Barton, Leah probably (!) means "wild cow." This

apparently (!) means that these tribes were near of kin and possessed as a common totem the "wild cow" or "bovine antelope." Rachel means "ewe," and hence the tribes Manasseh, Ephraim, and Benjamin had a different totem. Prof. James Wallace, of New York, in reviewing the Hastings's *Dictionary*, remarks that "this Leah-totem business is about as conclusive as Mark Twain's etymology of 'horse.' It is derived from the Latin *equus*. The 'quus' is dropped and 'e' is changed to 'horse' for euphony!" And he continues:—

"This spinning out of history from etymology is a delightful pastime, albeit the history evolved is 'probably' all 'moonshine.'

"We have an itching of pen to try it ourselves. Our first parents were both Greeks. Adam is clearly derived from 'a' privative and 'dam' seen in the Greek verb *damao*, 'subdue'; 'conquer.' So Adam was called 'unsubdued' or 'subduer,' and as it was his business to 'subdue' the garden, what name could be more appropriate?

"In like manner Eve is as plainly derived from the Greek *Hebe*, 'youth.' To this day the Greek 'b' is pronounced 'v'; 'h' is a mere breathing and does not count. Now what could be more beautiful and appropriate than that the first mother of mankind should be called 'youth'! We are sure that Adam and Eve were alike charmed with the name. But their children were Greeks, too, of course. Cain is derived from the Greek *kainos*, 'new'; and for a first son this simply 'beats the band' for appropriateness. If proof is wanted, we find it in the fact that even now we know people called 'New,' 'Newman,' etc.

"In the same manner Abel is easily derived from 'a' emphatic or intensive, and 'bel' from the root of *ballo*, 'throw' (cf. *belos*, a dart). Hence Abel was a 'mighty thrower.' He no doubt became such from stoning the dogs, 'wild cows' and 'bovine antelopes,' off his sheep! So we conclude that our first parents and the two sons were pure-blooded Ionian Greeks. Of course they were!"

In view of the negative attitude which historical criticism has taken over against argumentation from an etymology based on similarity of sound — Max Mueller's famous dictum is that "Sound etymology has nothing to do with sound" — such reasoning as Prof. Barton's must be regarded as a case of "arrested development." But the newest of sciences, the science of religion, has supplied new lines of thought along which the origin of Hebrew "mythology" might be traced out. Analogies are now discovered

with the astral and solar myths of various ancient peoples, from the Sumerians to the Arabs. A typical instance is Goldziher's *Der Mythos bei den Hebræern* (1876). Goldziher found naturalistic allusions everywhere in the Old Testament. Levi signifies serpent, a reference to lightning. Cain is a Hebrew equivalent for Hephaistos. Joseph is the fructifying rain. Peleg begat Reu: the brook begets the willow-tree. Rachel weeps: the clouds are dropping rain. Solar myths bulk large. The nightly passage of Israel through the Red Sea is the nightly journey of the sun. Shechem violates Dinah: Aurora elopes with the sun. David slays Goliath: the sun-hero throws stones (?) at the storm monster. Balaam: the monster (= storm cloud) which swallows the sun. Abraham slays (!) Isaac: the night slays her son, the twilight. Jephthah offers up his daughter: the sun overcomes the dawn. Jonah in the fish's belly: the storm-serpent swallows up the sun. And so on, through a volume of 400 pages. The climax is reached in its discussion of Jacob and his twelve sons. Jacob, says Goldziher, signifies the nightly firmament, and his sons are the moon and eleven stars. However, in a previous chapter Goldziher had demonstrated that one of these sons, Judah, undeniably is the sun. Hence, under this aspect, he does not belong to the family of the night-heavens. Now, is Goldziher nonplussed by this contradiction? Not in the least. He says: "Whoever seeks and finds contradictions, must not enter a complaint against him who reconstructs and revivifies (!) the myths, but against the myth-creating soul of man. With the human soul he has his quarrel, not with the methods of mythological science" — !

Everybody knows to-day that these efforts to reconstruct a Hebrew mythology out of allusions to solar and astral myths have met a severe check through the work of the archeologist. It is all very well to sit at one's desk in Vienna, Berlin, or Oxford, and with the aid of glossaries and phonetic tables to construct parallelisms between the patriarchs and Egyptian or Hindu myths. But when the excavator puts his spade into the soil of Asia Minor, Crete, Mesopotamia, and Egypt, and there finds seals and tablets dating from pre-Abrahamitic days, containing names familiar to us from Bible story, — Abraham, Jacob, Joseph, — names undeniably borne by real men who signed contracts, leased land, etc., the reconstructions of mythological science vapor off into nothingness. The case becomes, if possible, more doubtful when, without any recourse to the archeological argument, simply by pitting analogy

against analogy, the conclusions of the myth-hunting critics of the Bible are tested. As a matter of fact, history itself contains analogies between legend and fact so strange that extreme caution seems indicated in applying to the stories of an ancient people a criticism which causes them to appear as a deposit of myth. That in the slaying of Siegfried, by the jealousy of Brunhild, or by the anxious solicitude of Kriemhild, we have a fragment of ancient solar myths, may be fully recognized. The analogies — true correspondences — with the Edda, the Rig Veda, and with Persian epics are quite plain. But when we find this myth again in the Nibelungenlied, its heroes are mixed up with living historical persons of the fourth, fifth, and sixth centuries who actually bore the names of the mythological characters! Nay, the lover of Brunhild has actually been identified with Siegbert, King of Austrasia from 561 to 575, who was actually married to the famous Brunhault, who actually defeated the Huns, and was actually murdered, as was Siegfried by Hagen, at the instigation of one Fredegond, the mistress of his brother. This coincidence between myth and history is so great that it induced some critics to derive the whole legend of the Nibelungen from Austrasian history — (thus reversing the process of Biblical criticism!) — a derivation which is, however, negatived by references to the characters of the myth in the writings of King Siegbert's historian, Jornandes. But is it not clear that the argument from analogy is a very dangerous one to apply in the criticism of ancient narratives? What, to cite only one other instance, would the critic say to the discovery of a Babylonian or Hebrew record which set forth the exploits of the kings of three successive dynasties, each of which dynasties were made to expire with *three sonless brothers*? Would he not promptly "unmask" the ancient forger who so boldly presumed on the gullibility of his age? Yet in the history of France, the dynasty of the Capetians ended with three brothers who died without male issue — Louis X, Philip V, and Charles IV; the house of Valois expired with three sonless brothers — Francis II, Charles IX, and Henry III; and the house of Bourbon with Louis XVI, Louis XVIII, and Charles X, three brothers who had no sons to succeed them! Such regular sequences, if found in Numbers or in Judges, would be regarded as positive proof of forgery.

If the critics of the Bible to-day discredit as altogether fabulous such narratives as the fall of man and the translation of Enoch, the story of the Flood, the ten plagues of Egypt, the

theophanies, and, in fact, all miracles recorded in the Bible, and explain them with reference to the "myth-making" period in religious history, we must understand that the *prius* is not any tangible evidence of such origin of the supernatural element in Bible narrative, but a bias of the critic, which does not permit him to assume the reality of the supernatural. Hence, too, we note that no matter how much the conception of mythology, as a phenomenon in religious history, has changed, the reduction of the supernatural in the Bible story to fiction persists. The attitude of Cheyne, Jeremias, Jastrow, and the entire *religionsgeschichtliche Schule* to-day is essentially the same as that of the rationalists of a hundred years ago. The mental attitude is the *prius*, the "demonstration," the *posterius*.

As long ago as 1819, Archbishop Whately wrote: "It is well known with how much learning and ingenuity the rationalists of the German school have labored to throw discredit on the literal interpretation of the narratives, both of the Old and New Testaments; representing them as *myths*, that is, fables allegorically describing some physical or moral phenomena — philosophical principles — systems, etc., — under the figure of actions performed by certain ideal personages; these allegories having been, afterwards, through the mistake of the vulgar, believed as history. Thus the real historical existence of such a person as the supposed Founder of the Christian religion, and the acts attributed to Him, are denied in the literal sense, and the whole of the evangelical history is explained on the 'mythical' theory."

Proceeding upon this theory, and applying the reasoning of the rationalists of his time, Whately then sets forth his doubts concerning the historicity of such a character as Napoleon Bonaparte! "Is it not possible," he asks, "that *Buona-Parle* may have been originally a sort of cant term applied to the 'good' (that is, the bravest, or most patriotic) 'part' of the French army, collectively, and have been afterwards mistaken for the proper name of an individual? Now," he adds, "it is a remarkable circumstance, in reference to the point at present before us, that an eminent authoress of this century has distinctly declared that Napoleon Bonaparte was 'not a man, but a System.'"

We are quoting from the earliest example of what we might call the higher anticriticism, or the *reductio ad absurdum* of the higher criticism, Whately's *Historic Doubts Relative to Napoleon Bonaparte*, directed primarily against the skepticism of David Hume.

(To be continued.)

The Road to Success, or Self-Improvement.

REV. F. E. PASCHE, Morris, Minn.

(Continued.)

Opportunities for self-improvement surround us. "The wind is in the shoulders of your sail" (Hamlet). The helps to self-improvement are abundant. Industry, self-help, and daring have accomplished about all the great things of the world. The trouble with most men is that they are not willing to throw the whole weight of their being into their vocation. They think more of leisure and pleasure than of discipline, drudgery, and training in their great life specialty. They are not willing to make present sacrifices for future gain. They have ability for something higher up, but they have not the energy and determination to prepare for it. They do not play the game for all it is worth.

What we are will be the result of previous years of self-discipline. To go through life conscious that you are making a botch of your capabilities just because of lack of training, is a most dispiriting and degrading thing. Very bitter and depressing are the regrets which come from being obliged to let opportunities pass by for which one never prepared himself.

The parable of the talents illustrates and enforces one of nature's sternest laws: "To him that hath shall be given; from him that hath not shall be taken away even that which he hath." Scientists call this law the survival of the fittest. The fittest are those who use what they have.

Nature is liberal with us if we utilize what she gives us, but if we stop using it, if we do not transform what she gives us into power, if we do not do some building somewhere, if we do not transform the material which she gives us into force and utilize that force, we not only find the supply cut off, but we find that we are growing weaker, less efficient. The force is withdrawn when we cease exercising it. A great many college graduates afterwards find that they have but very little left to show for their many years of study, because they have not utilized their knowledge. They have become weaklings without knowing it.

Everything which you do not use is constantly slipping away from you. From this dilemma there is no escape. Use it or lose it. The secret of power is use. Ability will not remain with us, force will evaporate the moment we cease to do something with it. It is not in our stars, but in ourselves, that we are underlings. The tools for self-improvement are at your hand, use them. Progress may seem slow at first, but perseverance assures success.

It is hard to undergo the processes that produce the finest product, but would you prefer to remain a rough bar of iron or a horseshoe all your life? There is very little difference between the material given to a hundred average men at birth, yet one with no better means of improvement than the others, perhaps with much poorer means, will raise his material in value a hundredfold, five-hundredfold, aye, a thousandfold, while the ninety-nine will wonder why their material remains so coarse and crude.

All these are arguments which go to demonstrate the fact that, to become successful, you must make the best use of what you have. "Thyself must make thyself." God aids those who are industrious and help themselves. "Famous men have fought their way to triumph through all sorts of opposing obstacles" (Milton). That industry and a strong will-power to succeed are almost omnipotent and can perform wonders all history goes to prove. "Men at some time are masters of their fate" (Shakespeare). There is always room for a man of force and strong will. "People do not lack strength, they lack will" (Victor Hugo). He who has a firm will molds the world to himself. He who resolves upon any great end by that very resolution scales the great barriers to it; and he who seizes the grand idea of self-cultivation, and solemnly resolves upon it, will find that idea, that resolution, burning like fire within him, and ever urging him onward toward self-improvement. He will find it removing difficulties, searching out or making means; giving courage for despondency and strength for weakness.

A good constitution, the habit of hard work, indomitable energy, determination which knows no defeat, decision which never wavers, a concentration which never scatters its forces, courage which never falters, self-mastery which can stick to it, a cheerful disposition, unbounded enthusiasm in one's calling, a high aim and noble purpose, and, last but not least, God's bountiful blessing, — these things insure success and happiness.

There is a sense of great power in a vocation after a man has reached the point of efficiency in it, the point of productiveness, the point where his skill begins to tell and to bring in returns. Up to this point of efficiency, while he is learning, the time seems to have been almost thrown away. But he has been storing up a vast reserve of knowledge, laying foundations. When he reaches the point of efficiency, all the knowledge and skill thus gained come to his aid, and he finds that in what seemed at first of little direct value lies the secret of his success.

Ambition within us requires constant care and education, just as the faculty for music or art does, or it will atrophy. Our faculties become dull and soon lose their power if they are not exercised. How can we expect our ambition to remain fresh and vigorous through years of inactivity, indolence, or indifference? We must always be aroused. "What I most need is somebody to make me do what I can" (Emerson). People are sometimes so wrought up by a good word, their minds are raised to such a pitch of courage and daring, all their faculties so sharpened and braced, their whole nature so stimulated, that they can attempt and accomplish things which would be impossible to them without the stimulus. Without it they would be content to be poor, debased creatures, allowing the powers of their brain to rest for want of energy to cultivate and apply them.

Everywhere we see people who have reached middle life or even old age without being aroused. They have developed only a small percentage of their success possibilities. They are still in a dormant state. The best qualities in them lie so deep that they have never been awakened. When we meet these people, we feel conscious that they have a great deal of latent power that has never been exercised. Great possibilities of usefulness and of achievement are, all unconsciously, going to waste within them.

If you interview the great army of failures, you will find that multitudes have failed because they never got into a stimulating, encouraging environment, because their ambition was never aroused, or because they were not strong enough to rally under depressing, discouraging surroundings. Environment is stronger than heredity. Even the strongest of us are not beyond the reach of our environment. No matter how independent, strong-willed, and determined our nature, we are constantly being modified by our surroundings. It is very stimulating to be with people whose aspirations run parallel with your own. If you lack energy, if you are naturally indolent, or inclined to take it easy, you will be urged forward by the constant prodding of the more ardent and ambitious.

What opportunities are there for self-improvement in public speaking? Force yourself to speak every time you get a chance. Do not wait until you are better prepared. You never will be. Here you learn confidence, self-reliance; you discover yourself. It is here you learn not to be afraid of yourself, to express your opinion with force and independence. Nothing will call out the man more. It is strong, vigorous exercise for the mind. Do not

be afraid to show yourself. This shrinking into a corner and getting out of sight and avoiding publicity is fatal to self-improvement. If you have an invitation to speak, no matter how much you may shrink from it, resolve that you will not let this opportunity for self-development slip by. The hardest thing for the public speaker to overcome is self-consciousness. But no orator can make a great impression until he gets rid of himself, forgets himself in his speech. While he is wondering what kind of an impression he is making, what people think of him, his power is crippled, and his speech to that extent will be mechanical, wooden.

The orator must be convinced of what he says; he must be sincere. As a man speaks, so he thinks; and as he thinks in his heart, so is he. No mirror reflects a man's form and likeness as true as his speech. The public is very quick to see through shams. It is not enough to say a pleasing thing, an interesting thing, the orator must be able to convince, and to convince others he must have strong convictions. A man carries weight because he is himself the embodiment of power; he is convinced of what he says, and gives a frank, kindly expression of his opinion. His opinion carries with it the entire weight of his being. The whole man gives consent to his judgment. He himself is in his conviction, in his act. Yes, "words are things," as some one has said.

In the presence of an audience lies a fascination, an indefinable magnetism that stimulates all the mental faculties, and acts as a tonic and vitalizer. An orator can say before an audience what he could not possibly say before he went to the platform, just as we can often say to a friend in animated conversation things which we could not possibly say when alone. There is something in the sea of expectant faces which awakens the ambition and arouses that reserve of power which can never be felt except before an audience. The power was there just the same before, but it was not aroused.

A man who is self-reliant, positive, optimistic, and undertakes his work with the assurance of success, magnetizes conditions. There is everything in assuming the part we wish to play and playing it royally. There is something in the atmosphere of the man who believes that he is going to win, something in his very appearance that wins half the battle before a blow is struck. Things get out of the way of the vigorous, affirmative man, which are always tripping the irresolute, timid, negative man.

We often hear it said of a man, "Everything he undertakes succeeds." By the force of his character and the creative power of his thought, such a man wrings success from the most adverse

circumstances. His self-poise, assurance, confidence, and ability increase in a direct ratio to the number of his achievements. Set the mind on the thing you would accomplish so resolutely, so definitely, and with such vigorous determination, and put so much grit into your resolution, that nothing on earth can turn you from your purpose until you attain it. Such courage will strengthen the whole man and give power to a combination of faculties which doubt, fear, and a lack of fortitude undermine. Confidence doubles and trebles the power of all the other faculties. Man can never rise in his profession having no confidence and ambition to reach its highest point.

Success is incompatible with stagnation. A man must feel his expanding power lifting, tugging away at a lofty purpose, or he will miss the joy of living. It is sweet confidence and clean ambition which keep alive hope and courage.

Never give up hope and courage. There are golden opportunities also for you. Find them; seize them; make the best of them. Never despair; trust in God's loving-kindness; implore His help and blessing. And never doubt your success; for success does not depend on your own trembling strength, but it comes from the powerful hand of the Almighty.

O grant me, Lord, to do,
With ready heart and willing,
Whate'er Thou shalt command,
My calling here fulfilling;
To do it when I ought,
With all my strength; and bless
The work I thus have wrought,
For Thou must give success.

(To be concluded.)

THE THEOLOGICAL OBSERVER.

Swedish Lutherans at the Parting of the Ways.

The unholy union of Church and State which exists in Sweden has precipitated an issue which plainly indicates the fork in the road for the Lutheran Church of that country. Both the upper and the lower houses of the Riksdag have asked the King not to sanction the use of the new hymn-book, adopted and recommended at the late meeting of the Ecclesiastical Assembly. The Riksdag had authorized the revision of the hymnal. Since 1868 committees had been at work, the changes had been fully discussed by annual assemblies since, and finally the revised book was adopted and recommended for use in the congregations. Now the Riksdag refuses to sanction the use of the

book. The editor of *Augustana* (Rock Island) pronounces the hymnal, as revised, to be of excellent character. It seems as if precisely the religious conservatism evident in the work of the revisers has caused the rejection of the book. The majority of the Riksdag, says a contributor to the *Lutheran*, "consists not only of the unchurchly and indifferent, but many of them prefer no religion at all." The writer then says: "If the Riksdag can control the use of the hymn-book, what will prevent it from controlling other religious books which the Church does not want and cannot use? . . . Is it possible that the time is drawing near when the Church must disobey the temporal power or deny the Savior?"

We should formulate this question differently: Is it possible that the Lutherans of Sweden will, through this action of the godless element in power, be led to investigate the advantages of complete separation of Church and State? Will they be brought to realize the contradiction which exists between the state-church system of Sweden and the sixteenth and twenty-eighth articles of the Augsburg Confession, the official creed of Swedish Lutherans? Will they begin to see that caesaropapism in the end will prove in Sweden, as it has proved everywhere since the days of Constantine, a millstone around the neck of the Church?

The Lutheran Church of Sweden is an established church, the King being *summus episcopus*. It is by virtue of his right of "oversight, care, and protection of the Church and Congregation of God in Sweden" that the Riksdag by formal resolution calls upon him to reject a hymnal adopted by the General Church Assembly composed of the bishops, representatives of the clergy, and thirty laymen at large from the realm.

While the issue as to who shall rule the affairs of Lutherans in Sweden, — the Church through its duly elected representatives, or parliament, — is clearly drawn through this interference of the law-givers with the declared will of the General Church Assembly, it cannot be said that this is the first or even the most notable instance of unwholesome reaction of political authority upon the life of the Church in Sweden. Archbishop Ekman died in 1913, and a general vote of the proper authorities was taken with reference to his successors and forwarded to the King, who has the power of final choice. Two "conservative" bishops received the highest votes, Danell 14, and Eklund 13, while the rationalistic professor of Upsala, then lent temporarily to Leipsic, Nathan Soederblom, received only six, and this amid much division of the constituency at work with the third place. The King, it was said, did not wish to select Soederblom, as his own leanings have been rather "conservative." But the Council of State urged him "for political reasons" to do so, "perhaps," — we were informed at the time by an American Swedish Lutheran who possessed "inside" knowledge, — "to offset the bitter feeling in radical ranks against the King's *army policy*" — !

Soederblom's election came not only in contravention of the declared preferences of the nominating bodies, but as a stinging rebuff to the Christian convictions of Swedish Lutherans. Soederblom rep-

resents the Troeltsch type of Science of Religion rationalism, the most extreme form of the New Theology. While an amiable man and a brilliant scholar, he has, in his *Religionsproblemet* and other works, undermined all faith. Jehovah is to him, as to the *Religionsgeschichte* generally, an "animistic" divinity, "a genuine nature-god, an animistic, exacting will with strong and violent expressions." When in 1914 he published his *Origin of the God-Faith*, Prof. Adolf Hult of Rock Island Theological Seminary confessed that a reading of it wakened within him "a cry of horror and a wail of piercing sorrows at the utter devastation which reigns in the decadent liberalism." Concerning another work, published in the same year, the dean of Science of Religion theologians, Prof. Troeltsch, in the *Theologische Literaturzeitung*, affirms his perfect agreement with Soederblom in his position, which, says Troeltsch, definitely removes the distinction between *Heidentum* and the Christian system of belief. And when this frankly naturalistic and evolutionistic theologian, who is in full accord with Harnack, Bossuet, Harper, and the rest of the moderns in his rejection of every element of Christian belief, was elected archbishop of Sweden, the *Lutheran Companion* reported: "The Augustana Synod has responded to the recent invitation from Sweden to take part in the inauguration of the newly appointed Archbishop Nathan Soederblom by the appointment, through its officers, of Dr. L. G. Abrahamson," — editor of the official organ, *Augustana*, — "to represent the Synod on that solemn occasion." Dr. Abrahamson was present at the installation, and the organs of the Augustana Synod at the time brought complete and enthusiastic descriptions of the solemn pomp of the ceremonies.

Opinion among Lutheran Swedes in America is divided with reference to the relation which the Augustana Synod ought to sustain towards the state-church of Sweden. As late as 1919 fraternal greetings were exchanged between Archbishop Soederblom and the Augustana convention. Writing in the *Lutheran* of October 26, 1911, a Swedish American contributor, after establishing the detrimental effect which the connection with the State has had especially upon the influence of the Church on higher education, asserts that "it would be a sad day when the old historic bond between the Evangelical Lutheran Church and the Swedish nation would be severed." And again: "The Church of Sweden has ever remembered that she has a daughter in the New World, and is now extending loving hands to this daughter in order to establish mutual cordial relations." That such relations ought to exist appeared very desirable to the writer, Dr. C. M. Esbjorn, although in the same article he describes the "fearful inroads" which the New Theology had made in the theological faculties of both universities and the clergy, and reports that a man who in his pastoral letter openly denied the divinity of Christ and scoffed at the atonement had been elected to the bishopric in 1910 without a protest from any of the other bishops. We cannot understand this attitude, though it must be said that it is fairly representative of opinion in the Augustana Synod. We have seen only two or three expressions of Augustana men protesting against the main-

tenance of fraternal relations with the Church of Sweden. Until Soederblom turns a "simple Biblical confessor," wrote Prof. Hult in the *Lutheran* in 1914, "the confessional Lutheran Church of America finds itself, at the risk of its conscience-peace, forced to keep separate from all entanglements. 'Gottes Wort und Luthers Lehr,'—all the glory and the genius of this world dare not entice us by word or deed to betray the unsullied shield of American Lutheran confessionalism." And Rev. Norelius, the venerable ex-president of the Augustana Synod, wrote at the same time, in the *Lutheran Companion*: "The main question with me is not Soederblom and his theological standpoint, but the relation of the Augustana Synod to the state-church of Sweden. . . . I am severely opposed to all entangling alliances with the state-church of Sweden, not because I believe that there are no Christians and no orthodox Lutherans in the Church of Sweden, but because the church people are not allowed to govern that Church according to her laws and regulations, and because the State powers govern the Church arbitrarily and do so in opposition to the well-known desires and vote of the Church. Do we need a plainer illustration of this fact than the latest appointment of an archbishop? The majority of the church people have expressed their deep sorrow over this arbitrary act of the state powers. How will this majority of the honest Lutherans of Sweden feel, and what will they think of the Augustana Synod, a free Lutheran Church of America, which sends a representative to Upsala with congratulations upon what has taken place? If that is not an entangling alliance with the state-church I do not know what is."

As for the defiant move of the Riksdag with reference to the new hymnal, we hardly dare to hope for an awakening of Lutherans in Sweden to the iniquitous nature of the state-church system, as a result of this indignity. As a Swedish Lutheran wrote us in 1914: "Many earnest pastors and laymen in Sweden grieve deeply, but in a state-church Christians are so accustomed to be insulted and betrayed and derided that it is become second nature to be a martyr and silent." Nevertheless, the Lutherans of Sweden are now at the fork in the road. If they have no longer enough moral force to oppose this move of the Riksdag, even at the risk of those material losses which are involved in separation of the Church, as an organization, from the State, their future condition will be worse than their present one. They will definitely, by acquiescence in this outrage of their religious rights, accept the position of not a handmaid even, but of a scullion to the state. And whatever is to be done in this matter must be done by the Swedes themselves. Whether they would have in such a move even the moral support of Swedish Lutherans in America, may seriously be questioned. After entertaining relations of fellowship with the "mother church" for three generations, it would be rather surprising if the Swedish Synod in America would now encourage a move for separation in Sweden, though to every close observer it must become more and more evident that the condition of the state-church of that country, never ideal, is fast becoming intolerable.

GRAEBNER.

The Bohemian "Away from Rome" Movement.

That a mass-movement away from Roman Catholicism is taking place in Czecho-Slovakia and has even now gained great momentum, seems to be confirmed by recent private advices. In a communication addressed to American Presbyterians, Dr. James I. Good, writing from Carlsbad July 17, refers to a celebration, by an open-air meeting of 10,000, on June 21, of the anniversary of the execution, by Austrian Catholics, of 27 Protestant nobles in the city hall square of Prague in 1621. Professor Good then continues:—

"But what I am writing is back of this festival. As doubtless you know, there is a great spontaneous movement out of the Catholic Church, a movement still growing in power. The new Czecho-Slovak Church claims 850,000 members. It is a cross between Protestantism and Catholicism. It retains the Catholic mode of worship, in the Bohemian instead of the Latin language, and has repudiated the authority of the Pope, permits the priests to marry (and insists upon the free circulation of the Holy Scriptures and the right of private interpretation). The Protestant Church—Czecho-Slovak Brethren—is reaping results from this movement. Fifty thousand have been added to it in the last six months. The Catholics come of their own free will by scores and join the Church. As a result of such a mass movement, the Protestant pastors are becoming dreadfully overworked. A number of them are on the verge of a breakdown, nervously, or in their throats. I have been to several places where, four months ago, there was not a Protestant, and now there are five hundred or more. I know whereof I speak. Just one illustration: I went to Pilsen last Sabbath. Six months ago there were 1,000 Protestants in the city. Now there are 7,000, and in the vicinity 15,000. There are only two pastors there, one of whom is away on his vacation, almost broken down in health. The other, whom I met, is a frail, but very earnest man, and is almost a nervous wreck. Yet he tells me that around Pilsen this movement has broken out in twenty places. He preaches three times every Sabbath in different places, besides several times a week. He pleaded with me for helpers. He said, 'Cannot the Presbyterians of America send over some of their Bohemian preachers?'

"Really, Protestantism has never had a chance like this. This is the largest movement out of Rome since the Reformation. At Pilsen, where the Czecho-Slovak Church had not yet arisen, there is an open field. They say that Protestantism could get 50,000 adherents if she acts wisely. The people are disgusted with the tyranny and immorality of the Catholic priests; they want greater liberty, and they want to get back to Huss, who is their national idol. The Presbyterian Church could do no greater missionary work for a year or two than to send several Bohemian missionaries here. Now perhaps I have said too much for one who belongs to another Church. I hope you will pardon me. Nothing but this miraculous opportunity for Protestants could make me do so. The Reformed Church [to which Dr. Good belongs] has only three Bohemian churches, but I am coming home to

stir them up. May the Lord bless you and your work, and may God guide us all in these great matters!"

The writer of this letter, Dr. James I. Good, has been professor of Reformed Church History in Central Theological Seminary of Pella, Iowa. His appeal has found a response in the Presbyterian (North) Committee on Work in Europe, which has resolved to send three men to Czecho-Slovakia "to assist and cooperate with the proper authorities of the historic Reformed and Lutheran Churches." GRAEBNER.

A Scientist Reviews Prof. Graebner's Book on Evolution.

We are glad to reprint from the *Moody Monthly*, September issue, Dr. G. M. Price's review of Prof. Graebner's book on evolution. Dr. Price is Professor of Geology at the Pacific Union College, Lodi, Cal. Dr. Price says:—

"As a scientist I do not often find any great comfort or enlightenment in reading the average book against the evolution theory when written by a theologian.

"However, this book is an exception to the general rule. It is not flippantly nor sarcastically written, but is candid and does not dodge essential points. Its methods of looking at the problem are essentially sound, while the facts adduced are based on good authorities and are of a fairly modern character.

"Unlike most books on this subject, it is not chiefly occupied in the diverting task of knocking down straw men or of slaying men that have been dead for twenty years.

"It has a good deal to say regarding the moral and religious objections to this doctrine, a phase of the subject that is seldom dealt with adequately by those to whom we naturally look for the development of this side of the question; and its treatment of the religious history of mankind as a testimony against the application of the theory to this department of life is splendid and shows strong, original work.

"In addition to all this, it is almost the solitary book dealing with this problem which I remember having read which seriously questions the accuracy and the reliability of the accepted geological classification of the stratified rocks off into successive 'ages.'

"Why other writers have so universally missed this point as the weakest (and yet the most essential) in the whole evolution theory I cannot tell; but it is a satisfaction to find at least one writer who can look at this matter in its broadest aspects, and who has enough of logic in his marrow to discern how essential the scheme of the geological 'ages' is for the theory of biological evolution, and yet how intrinsically illogical and unscientific the whole geological scheme of Smith and Cuvier and Lyell really is.

"And since modern biology has now got to the *impasse* where a man like John Burroughs could say a few months before he died that Darwin 'has been shorn of his selection theories as completely as Samson was shorn of his locks,' where no well-informed scientist any longer believes in the transmission in heredity of acquired characters,

and where Mendelism has disposed of about all the rest of the nonsense about variation which used to be so popular thirty years ago,—since biology now finds itself in this blind alley, *about the only part left of the theory of organic evolution is the scheme of the geological succession of life*, and it cannot be long before this feature of the problem will receive more adequate treatment.

"The present volume is good so far as it goes, and it is quite a new thing under the sun to find a book that deals with this part of the matter at all.

"I am sorry that the typographical work on this book is so unsatisfactory. [This book was not published by Concordia Publishing House, St. Louis, Mo.] It is to be hoped that the numerous slips of this character will be corrected in future editions. But it is a book which ought to be read by every one who has a sufficient familiarity with the general subject to understand and appreciate its line of argument.

"It is good medicine for one of the worst intellectual diseases of the modern world. Radical criticism and false science were cunning enough to begin at the beginning; for if confidence is destroyed in the first chapters of the Bible, which tell us of God's first creation of the heaven and the earth and of a sinless man made in the image of God, what is the use of talking about faith in the last chapters of the Bible, which tell us of the new heaven and the new earth and of redeemed man restored to open communion with his Maker? Evolution or Christianity is the greatest problem before our modern world."

FRTZ.

Christian Science and the Trinity.

In the *Christian Science Journal* of August, 1921, we read the following under the heading of "The Trinity":—

"The doctrine of the Trinity is the most complex and difficult question in orthodox theology. It is not to be found in a concrete form in the Old or the New Testament, but has to be reached by a process of deduction or inference. . . . Indeed, it may be said that the theory of three persons in one is arrived at by accepting everything in the New Testament which seems to support the argument, and ignoring everything that does not. . . . The simple fact is that, as Mrs. Eddy writes, on page 256 of *Science and Health*, 'The theory of three persons in one God (that is, a personal Trinity or Triunity) suggests polytheism rather than the one ever-present I AM. "Hear, O Israel: the Lord, our God, is one Lord."'. . . . The primitive Christian, it is quite clear, was untroubled by the Trinity. He knew it simply as a pagan dogma. The doctrine was reached later through a process of deduction by the Fathers."

A religion which so thinks and speaks of the doctrine of the Trinity surely cannot be the Bible religion. It is well that we should remember that the so-called Christian Science religion does not believe in the Triune God, and, therefore, also, of course, does not believe that Christ is the God-man and the Savior. Denying the fact of sin, so-called Christian Science does not believe that it needs a Savior

from sin. Any one who believes what so-called Christian Science teaches thereby says that he no longer believes the very fundamentals of the Christian religion which are necessary for salvation. Both words, "Christian" and "Science," ought to be stricken from the official name of Mrs. Mary Baker Eddy's religion. FRITZ.

The Sun-Phoners.

This branch of the New Thought movement was briefly characterized in our article in the March issue of the THEOLOGICAL MONTHLY. The *Living Church* (Protestant Episcopal) recently contained this breezy write-up of the cult's leading publication, the *Scientific Christian*:—

"From Denver comes an amusing monthly paper called *Scientific Christian*, which appears to be the organ of a combined Eddyism (without Mrs. Eddy), new thought (without much thought), and sun-worship. It has been published for twenty-seven years; and the members of its cult are 'Sun-phoners.' I have heard of 'Sun-downers,' but own that this other barbarism is new to me. Mr. and Mrs. T. J. Shelton edit it; and, as Mrs. Shelton publishes the statement from an admiring friend that 'she is the greatest woman in the world,' it ought to be worth reading. Somehow, I didn't find it so; but there are juicy bits; *e. g.*, this from the Correspondence Department:

"I am teaching a Sunday-school class, and I don't teach Baptist doctrine either, although I am supposed to do so; but they are all grown-ups, and if they can't tell what they want, I feel I should give them what they need. And they tell me that I am a good teacher."

"This is the way all good Scientists are conducting themselves in the objective universe where they have to associate with orthodox people. Go right on teaching the Truth without antagonizing others; you don't have to offend, and you can be orthodox for that matter, for the fundamental teaching of all sects is the Truth when rightly interpreted. You know how to interpret it!"

"Perhaps this explains why there are clergy who teach the errors they have long before pledged themselves to repudiate!

"Treatments are given to the fellowship by either of us for one dollar a month; by both of us for two dollars a month. Direct personal and special treatments are given by either of us for five dollars a month; by both of us for ten dollars a month."

"One bit of advice is worth handing on:

"Give name and address in every letter.

"You can get more from one month of Sun-phone treatments than from a thousand years of books. You enter into the consciousness of your own divinity."

"The modest editors declare that 'their office is in the sun'; but currency must be sent to 1657 Clarkson St., Denver—postal connections with the sun being a trifle uncertain, I suppose.

"There are four dimensions—earth, water, air, and fire. You are the fourth dimension.' This is worse than Einstein.

"The testimonials published are fully equal to those in a patent

medicine almanac. But here is a scheme for bewitching motor cars which is perhaps worth testing, if you believe in witchcraft!

"How are you going to protect children from automobiles? By passing a law prohibiting the manufacture, sale, and use of automobiles? Baby Blanche is an expert driver, but, like her dad, she wants to turn things loose. After being in four accidents in nearly as many months, and smashing her mother's car without receiving a scratch or hurt to herself, except to hurt her feelings, we concluded to protect the car as well as the girl. So when the new car came (it is a blue one this time), we spoke the word for protection of the girl and the car; accidents ceased suddenly. The girl still drives the blue car like a blue streak, not only in Denver, but to Colorado Springs, Idaho Springs, and various mountain-park trips, and everywhere she wants to drive it.'

"I gather that the senior editor was once a Protestant minister of an evangelical denomination. *Heu, quantum mutatus!*"

The incident of the motor car protected by New Thought is not at all exceptional. *Unity*, another publication of the cult, in its September, 1921, issue, p. 268, reports the cure of a case of tonsillitis. The patient, a boy of ten, in the absence of his mother, "placed a copy of *Unity Magazine* around his throat" and was immediately cured. And in the Motherhood Department, p. 251, a prospective mother writes: "I would hardly know that I am pregnant, and I am very grateful to God and to *Unity*." So little removed from fetishism is the latest religious fad of blasé lounge-lizards. GRAEBNER.

Managing a Convention.

The tendency towards manipulation as a substitute for deliberation is ever present in large organizations, also ecclesiastical. In the conventions of interchurch bodies, but also of synodical organizations, the suppression of deliberation and debate and substitution for it of machine government has gone pretty far, if the observations of the *Presbyterian* (Philadelphia) are to be relied upon. The editor, Dr. Kennedy, had been called upon to attend many conventions, conferences, and councils, and in every case was impressed with the tendency to yield enlarged powers to groups and committees, with the consequent elimination of the freedom of debate. He describes the process as follows:—

"Some committee or other company of men make out a plan and map a program; a council, conference, or convention is called, which may be representative in its make-up, or it may be composed of those invited specially by the committee or the company which desires effectual endorsement of the scheme presented.

"The plan and project is then read to the convention. After it is thus read as a whole, it is taken up seriatim for debate and tentative adoption. During the debate, no member of the assemblage is allowed to propose an amendment. All such propositions must be written out and passed over to 'the business committee.' If this committee approves the idea of the proposed amendment, they incorporate it into

the plan in such a way as not to alter or seriously disturb the original proposition. If the proposed amendment is not acceptable to the business committee, they simply ignore it or recommend no action. When the final vote on the article is read, not only is deliberation thus cut off, but in debating the original proposition, which has been moved and seconded, there is a steering committee which watches every movement and utterance opposed to the motion to approve. In some cases one of these steerers stands on the platform beside the presiding officer and keeps up a stiff line of defense of the proposition. Another appears on the floor in front of the moderator's desk, and is prompt to speak from the floor in the defense of the motion to adopt. This is kept up through the entire debate, with the frequent declaration that the suggestion would change the whole plan and defeat it, or the statement is frequently made that the committee in charge has gone over and through this whole matter, and they are persuaded that any serious change in it would destroy its value and defeat its purpose. If a speaker has independence and insists on his motion, then he is informed he must write it out and send it to the business committee. We also noticed that if the committee which prepared the plan had been too cautious and had put some point more timidly than they wished, any effort to push the matter to a bolder measure always succeeded in getting through, although many were shocked and disturbed by its final form and meaning."

This is pretty bad, but worse follows: —

"In one recent convention a speaker was not allowed to present a matter before the meeting or to make an address of any kind without giving from one to two days' [!] notice to the business committee of his purpose and subject. If the business committee believed that such address would in any way interfere with carrying out the program they proposed, then the privilege of presenting the subject was refused."

The *Presbyterian* concludes that the object of many of these conferences and sessions is to "present their scheme" and "put it over" on the Church, securing its endorsement, and charging it with the obligation of carrying the plan out. As instances of larger movements that employed this method, the editor mentions the "Men and Religion Movement," which "cost the Church nearly a million dollars and accomplished little or nothing," the Laymen's Missionary Movement, which "virtually exhausted itself after great expense," and the Y. M. C. A. canteen work, which, says Dr. Kennedy, "has been confessed a blunder and an ambition by some of its most ardent supporters and workers." Where all this will end, no one can tell. "There seems to be a fascination about this kind of thing which no measure of failure can restrain. The very men who were leaders in the earlier movement which failed are doubly eager to be leaders in the most recent movements. Indeed, the movements are growing so rapidly in measure and number that the one-time fellow-leaders are become rivals in contest." Of one thing only the *Presbyterian* is sure: Such practises are "neither democratic in form nor Christian in their

suggestions." Very true. The system described suggests, however, that churches which have not taught their people to recognize and employ their congregational rights need not be surprised when self-appointed bosses, who are out for easy pickings, rule the conventions and the denominational boards and, through them, the clergy and laity.

GRAEBNER.

BOOK REVIEW.

The Abingdon Press, New York:—

Modern Premillennialism and the Christian Hope. *Harris Franklin Rall.* 242 pages. Appendix and bibliography, 10 pages.

Premillennialism, Non-Scriptural, Non-Historic, Non-Scientific, Non-Philosophical. *George Preston Mains.* 160 pages. 16mo. Cloth.

The Methodist Book Concern, New York:—

The Return of the Redeemer. *George P. Eckman.* 275 pages.

The Second Coming of Christ. *James M. Campbell.* 136 pages. 75 cts.

The Millennial Dawn Heresy. An examination of Pastor Charles T. Russell's teaching concerning the purpose of the second advent and the Millennium, as set forth in his published books and papers, *The Divine Plan of the Ages*, and others of similar import. *E. L. Eaton.* 12mo. 153 pages. Cloth.

Every now and then the Church must pass through some particular craze of frenzied enthusiasm. Of late premillennialism has had its vogue, and at this writing still perturbs the minds of not a few in many Protestant denominations. Though not as violent as its sterner advocates and prophets, the Adventists and sects of similar tendencies, the interdenominational adherents of premillenarianism have nevertheless done much to bring the ancient question concerning the millennium to the front; and although they have not in all cases pronounced those who refused to agree with them heretics and unbelievers, they have none the less earnestly urged the acceptance of their belief. These endeavors have resulted in many newspaper and magazine articles, in which contrary opinions have been set forth with much vigor. Also there has been quite a number of books treating the subject *pro* and *con*, so that the reader who desires information on the subject need not search in vain. The above-named books are written in criticism of premillennialism, and are fair examples of what the opponents of premillenarian belief have to say. *Modern Premillennialism and the Christian Hope*, by Harris Franklin Rall, is by far the largest and the most scholarly of the series, though in setting forth the Christian hope as the author conceives it, he becomes rather vague and elusive. Does he believe in the realization of Christ's kingdom through the universal preaching of the Gospel on earth? Or is it a kingdom of righteousness brought about by Christian social service? While Parts I and II give the reader interesting and comprehensive information regarding ancient and modern premillennial theories, Part III, in which the writer sets forth what he con-

ceives to be the true latter-day kingdom of Christ, is very diffuse and disappointing. Then, too, the writer believes neither in verbal inspiration nor in an infallible Bible. Throughout the book there are sentences and paragraphs which one cannot accept as true. — The purpose of *Premillennialism* by George Preston Mains is to show that the claims of premillennialists are non-Scriptural, non-historical, non-scientific, and non-philosophical. As an example of its terse and trenchant criticism we offer the following paragraph: "The movement merits counteraction. If it be fundamentally false, it may be productive of serious damage. Its propaganda has behind it the soul of earnest leadership. The earnest agitator, often misled and misleading, is a person not always to be treated with indifference. If sincere, he needs instruction and persuasion. If vicious, he needs to feel the majesty of truth against which he arrays himself. Premillennialism is not a cult to be underestimated. The evident awaking of scholarly thought in these very days in refutation of premillennial positions is evidence itself of a growing conviction that the movement no longer should be allowed to pass unchallenged." (p. 51.) "If history teaches anything, it is that God's calendar of final events is not in the slightest measure regulated or controlled by any human jugglery of numerals. It may be accepted as axiomatic and indubitable, whatever temporary clamor or enthusiasm may cry to the contrary, that any philosophy or theology which does not bear the final approval of history is a system of thought not to be trusted." (p. 55.) — George P. Eckman's *The Return of the Redeemer* is a confutation of premillennial vagaries on the basis of Scripture. While less scholarly than the foregoing, it is clear, forceful, and sincere, leaving no principal issue untouched. No reader can lay it aside without having derived great benefit from it as regards a sober judgment of the Scripture-passages concerning Christ's coming. There is an indescribable sanity pervading its pages which easily convinces the attentive reader that what has been written is in the main Scriptural truth. — *The Second Coming of Christ* by James M. Campbell sets forth the claim that the promise of the *parousia* is fulfilled in Christ's abiding presence, He being personally and spiritually present, and that any future coming of Christ to man must be upon the plane which He now occupies. The truly eschatological character of His coming is thus denied and the problem solved in a manner that contradicts Scripture. — *The Millennial Dawn Heresy* by E. L. Eaton is a positive, vigorous challenge of every doctrine and every distinct feature of the Millennial Dawn theory. Being based upon six public debates with "Pastor" Russell in Carnegie Music Hall, Allegheny City, in 1903, it constitutes the author's "ungarbled account of his reply to the false doctrines and extravagant inventions published by the 'Watch Tower Bible and Tract Society,' somewhat more vaguely known as 'Millennial Dawn'." Although one may not subscribe to every interpretation and application of the proof-texts advanced, yet on the whole this little book stands out prominently before others by reason of its clear and forceful and, on the whole, Scriptural argumentation. Eckman's *Return of the Redeemer* and Eaton's *The Millennial Dawn Heresy* afford the reader a good insight into the premillenarian controversy and strong weapons with which to defend the clear truths of the Word of God.

MUELLER.

Geo. H. Doran Co., New York:—

Paul the Interpreter of Christ. *A. T. Robertson, M. A., D. D., LL. D., Litt. D.* 155 pp., 5½×8. \$2.00.

Into this volume Dr. Robertson, the well-known Baptist scholar, has collected a number of essays dealing with the career, character, and doctrines of the Apostle Paul. It is a pleasure to read what this great teacher of New Testament Greek has to say about the versatility of Paul, his relation to the state, to the young preachers, to congregations and the Church at large. Dr. Robertson takes issue with the naturalistic school of criticism on every point, especially stressing the historicity of the Jesus of the gospels and of the Paul of Acts and the epistles. He holds that Paul actually had "an objective vision (of Christ) on a par with the resurrection appearances," a statement which itself is sufficient to establish his agreement with the traditional position of Christian believers. A special chapter is devoted to the demonstration of Paul's belief in the deity of Jesus Christ. Throughout, the book contains illuminating reflections on the character and work of the great apostle, sometimes uttered with epigrammatic terseness, always with a recognition of the needs and problems of the Church in our own day.

The denominational bias of the author leads him into constructions of the Pauline system which are not so satisfactory. An entire chapter is devoted to the argument against the "sacramentarian" interpretation of the apostle's teaching, especially with regard to Baptism. The symbolism of Rom. 6, 3—6, where Baptism is referred to in terms of burial and resurrection, is made to prove that Paul did not regard Baptism as a regenerating means of grace, — though the author admits that there are "ambiguous passages" which must, he says, be read in the light of those which bear a symbolical view of Baptism. Sound hermeneutical principles, however, require that texts which are figurative in language be interpreted in the light of passages that speak without figure. Certainly, the meaning which Robertson carries into 1 Cor. 1, 14—17, as if Paul "did not consider Baptism his task," cannot be accepted in view of such sayings as 1 Cor. 12, 13, Eph. 4, 5, and the plain record of Acts 19, 1—5. The regenerative power of Baptism is certainly taught Gal. 3, 26. 27 and Titus 3, 5.

The antiunionistic teaching of Paul is well set forth in the chapter on "Paul's Ecclesiastical Independence," which stresses the dependence of church union on unity of confession. But when the author mentions only two lines of cleavage in the visible Church, — the episcopacy (against Anglicanism) and "sacramental salvation" (against Lutheranism?), and omits all reference to the line of cleavage which modern liberalism has drawn athwart the Church of our day, and which is destroying the spiritual union of Christendom where it still expresses itself in outward union, he has missed an opportunity to bear testimony where testimony is most needed to-day.

GRAEBNER.

The Child. Its Relation to God and the Church. *Carl F. Eltzholtz.* The Methodist Book Concern, New York. 56 pp., 4¼×7. 50 cts., net.

Of interest chiefly to those of our pastors who desire first-hand information on the exact status of conservative thought in the Reformed Churches on such questions as Original Sin, Baptism, Conversion, and the Nurture of Children.

GRAEBNER.